ineifability of the Absolute. If so, man can never
really deliver out of the ignorance and falsehood the
truth and knowledge, out of the evil and ugliness,
the good and beauty, out of the weakness and
vileness the power and glory, out of the grief and
suffering the joy and delight which are contained in
the Spirit behind them and of which these contra-
dictions are the first adverse and contrary conditions
of emergence. All he can do is to cut the imperfec-
tions away from him and overpass too their balancing
opposites, imperfect also,—leave with the ignorance
the human knowledge, with the evil the human
good, with the weakness the human strength and
power, with the strife and suffering the human love
and joy; for these are in our present nature
inseparably entwined together, look like conjoint
dualities, negative pole and positive pole of the
same unreality, and since they cannot be elevated
and transformed, they must be both abandoned:
humanity cannot be fulfilled in divinity; it must
cease, be left behind and rejected. Whether the result
will be an individual enjoyment of the absolute
divine nature or of the Divine Presence or a Nirvana
in the featureless Absolute, is a point on which

religions and philosophies differ: but in either case
human existence on earth must be taken as.
condemned to eternal imperfection by the very
law of its being; it is perpetually and unchangeably
an undivine manifestation in the Divine Existence.
The soul by taking on manhood, perhaps by the
very fact of birth itself, has fallen from the Divine,